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Canonization of Father Herman

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COVER: The Site of Father Herman's Canonization: the San Francisco Cathedral of the Mother of God, "The Joy of All Who Sorrow."

ERRATUM: On page 1 of the Service to Saint Herman, one phrase was left out of the third sticheron, which should read as follows:

Possessed by life's darkness,* unexpectedly our mind hath received illumination* by thy heavenly visitation,* O holy Father Herman;* wherefore on thine intercession before God* we place our hope.

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The Canonization of Father Herman of Alaska

UKASE No. 684 OF THE SYNOD OF BISHOPS
OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA

To Diocesan Bishops and to Rectors of Churches
Directly Under the Chairman of the Synod of Bishops

CIRCULAR

ON MAY 23 (June 5), 1970, we heard: the Report of His Eminence Anthony, Archbishop of Western America and San Francisco, concerning the approaching canonization of Saint Herman of Alaska, which in accordance with the earlier decree of the Synod of Bishops is to take place on Sunday, July 27 (August 9) of this year.

WE HAVE DECREED:

The solemnities will begin in the Cathedral of the "Joy of All Who Sorrow" in the city of San Francisco on Saturday, July 26 (August 8), when in the morning a requiem Liturgy will be celebrated for the ever-memorable Elder, Monk Herman. The final panikhida will be served in the evening before the Vigil, and then at the All-night Vigil there will already be celebrated the Service to Saint Herman, joined to the Sunday Service in accordance with the rules governing the feast day of

[*Continued on page 107*]

26 May (8 June), 1970 New York City

Substitute of the Chairman
of the Synod of Bishops † *Archbishop Nikon*
Secretary † *Bishop Laurus*

"THE RIGHTEOUS LIVE FOREVER"

THE LIFE OF
OUR FATHER AMONG THE SAINTS

SOPHRONIUS OF IRKUTSK

who is commemorated on March 30 and June 30

Second Apostle and Wonderworker of Irkutsk, after St. Innocent, and thus also second Patron Saint of America, St. Sophronius was canonized at the outbreak of the Russian Revolution, after his relics had been burned, a bare three days before the martyrdom of Tsar Nicholas II in another part of Siberia, as the last in the great catologue of saints who were canonized directly or indirectly under the encouragement of that great Orthodox Tsar as a spiritual army of intercessors for the Christians of these last times.[1] His Life is here presented in English on the eve of the canonization -- in yet another time of troubles -- of Father Herman, first Saint of the American land, the final destination of the Orthodox missionary impulse that came by way of Siberia.

Rejoice, Sophronius, burning with the fire of unquenchable love for God. *Akathist refrain.*

THE BLESSED Hierarch Sophronius was the third bishop of the city of Irkutsk and the first bishop of the city of Nerchinsk. The first bishop of Irkutsk, St. Innocent, became the Patron Saint of the whole of Siberia, the Far East, and America, whose shores the Orthodox mission reached not long after St. Sophronius' repose.

St. Sophronius, in the world Stephen Kristalevsky, named in honor of the First Martyr and Archdeacon Stephen, was born on the day of

1. St. Theodosius of Chernigov, canonized in 1896; St. Isidor of Yuriev, 1897; St. Seraphim of Sarov, 1903; St. Anna of Kashin, 1909; St Evphrosinia of Polotsk, 1910: St. Ioasaph of Belgorod, *1911*; St. Hermogen, Patriarch of Moscow, *1913*; St. Pitirim of Tambov, *1914*; St. John of Tobolsk, *1916* (see *The Orthodox Word*, vol 2, no 5). The canonizations of Sts. Joseph of Astrakhan and Paul of Tobolsk were decreed at the All-Russian Council of 1917-18, but apparently were never carried out.

ST. SOPHRONIUS, BISHOP OF IRKUTSK

1703 - 1771

TROPARION, TONE 4

FROM THY YOUTH THOU hast loved Christ, O blessed Sophronius,* and didst govern well monastic establishments,* and being honored with hierarchical rank,* hast kept watch over the flock of Irkutsk.* Thus hast thou received after thy repose the gift of miracles from God,* and now pray to Christ God* to deliver the suffering Russian land from the yoke of the godless power* and us from misfortune,* and to save our souls.

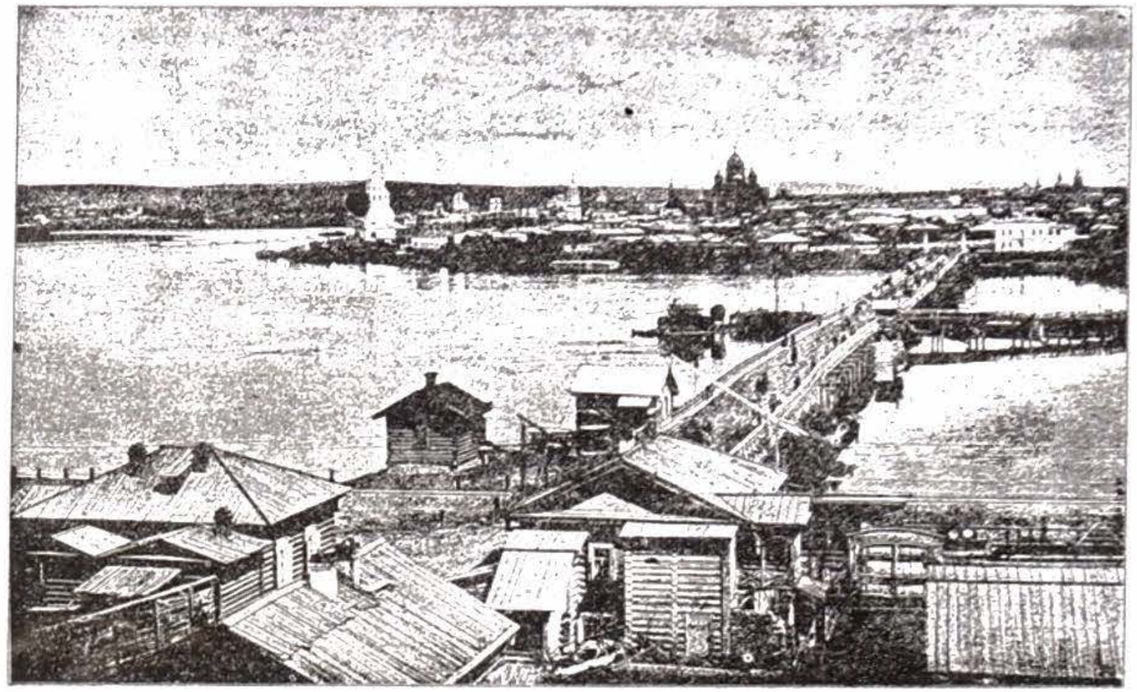
Blessed Archimandrite Sinesius
Commemorated May 10

Christ's Nativity, December 25, 1703, in Berezani of the Pereyaslavl district, province of Poltava. His father belonged to the clergy and both parents were pious, and they transmitted their piety to their son.

Upon completing the Pereyaslavl Seminary, at the age of 24 Stephen entered the Monastery of the Protection, and on April 23, 1730, he was tonsured a monk and given the name Sophronius, in honor of St. Sophronius, Patriarch of Jerusalem. Soon he was ordained Abbot of the monastery. Being a man both of contemplation and of active life, he applied all his efforts and strength to the internal and external organization and adornment of his monastery and to the spiritual establishment and guidance of its monks.

He remained there for 12 years. Then, when fame of his outstanding activity and ascetic life reached the Empress Elizabeth he was, according to her wishes, transferred to the office of Abbot of the St. Alexander Nevsky Lavra, the leading monastery of the capital. Five years later, in 1747, on the Sunday of St. Thomas, April 18, he was elevated by the Most Holy Synod to the rank of bishop.

From his earliest years in the Poltava region, the Saint had had an intimate friendship with the later Fr. Sinesius (Ivanov). Both young men led a strict ascetic life and confided in and inspired each other in the progress of the monastic unseen warfare. When St. Sophronius was appointed Abbot of St. Alexander's Lavra -- a position then as important as that of a bishop -- he summoned Hieromonk Sinesius and appointed him Abbot of the St. Sergius of Radonezh Hermitage, a dependency of the Lavra in St. Petersburg. This outstanding and holy abbot did much for the recently-opened monastery, which later was to receive the 16-year old Blessed Herman of Alaska, who laid there the beginning of his monasticism with much piety and zeal, and within its walls, when struck with illness, he was miraculously healed by the appearance of the Most Holy Mother of God Herself. When St. Sophronius later became Bishop of Irkutsk, he invited Fr. Sinesius to come with him, which the latter did.



The city of Irkutsk during the 19th century, looking much as it did in St. Sophronius' time, a century earlier

In the fifth week of the Great Lent in 1754, after a long and strenuous journey across Siberia, Bishop Sophronius arrived in the city of Irkutsk. Here the memory of St. Innocent[1] was still fresh and was constantly renewed by the occurrence of miracles through his intercession. The holy Sophronius and his blessed friend Fr. Sinesius immediately visited the Ascension Monastery and there venerated the sacred sepulchre of the Saint. On the Feast of the Ascension, May 14, during the Divine Liturgy St. Sophronius raised the humble Fr. Sinesius to the rank of Archimandrite and appointed him Abbot of this monastery.

It was under Archimandrite Sinesius' governance of the Monastery that, in 1764, the precious relics of St. Innocent were opened. The Saint's grave had been uncovered in the process of rebuilding the church of the Tikhvin Mother of God, under which the grave was located. The Saint's holy relics, after some 33 years of burial in a very damp place, were found to be entirely whole and incorrupt.

Two years later, after the celebration of the Monastery's feast day of the Ascension, a banquet was held, which was attended by St. Sophronius and the Governor of the Province, Frauendorff. The latter was curious to see St. Innocent's relics. As much as St. Sophronius attempted to dissuade him, he finally gave in to the Governor's desire. To their

1. See *The Orthodox Word*, 1965, no. 6.

great surprise, however, they found the burial vault covered from top to bottom with thick, impenetrable snow, although it was the first of June and snow had never penetrated into the cave where the grave was during the winter. After the Governor's departure the snow was gone without trace. Thus was the Divine disfavor of the unbelieving Governor's curiosity revealed.

On April 17, 1767, the wish of St. Innocent to build a large cathedral in the Monastery was fulfilled, and it was consecrated by Saint Sophronius. Blessed Fr. Sinesius served St. Innocent's Monastery for 33 years until his death at the age of 89. His relics, buried next to the cathedral, remained incorrupt and were glorified by miracles, and he was venerated by the faithful as a local saint. In our day the God-hating Soviets blew up the monastery, and today not a trace of it remains.

WITH FATHERLY love yet with strictness St. Sophronius began to rule the flock entrusted to him. In his pastoral zeal he introduced strict rules for the clergy, and church discipline was reestablished. The priests were required to visit their flocks at home and instruct them. But at the same time the bishop looked after the material well-being of the clergy. With the organization of new parishes, he demanded that the clergy be materially provided for, and where he did not find this he did not give his blessing for the opening of a new parish, but ordered the priest of the nearest parish to serve its needs instead.

Notwithstanding the great difficulty involved in travelling in Siberia at that time, St. Sophronius made constant tours of his vast diocese. He took care that the Holy Gifts were worthily kept, that the sacred vessels were in the required condition. He showed great concern over education and transferred the school into the Bishop's residence, which he enlarged, and where he himself taught. There children of all classes of society studied free of charge.

St. Sophronius conducted a broad missionary activity. And he took pains to see that the faithful conduct themselves properly in God's temple, that they should understand the reading and singing and be profoundly immersed in the meaning of the Divine services. He ordered all talking forbidden during the services.

Beginning in 1760 Bishop Sophronius ordered that the church bell be sounded at several points in the services -- at the ninth song of the Canon during Matins, and during the Liturgy while "It is meet" and "To Thee we sing" were being sung -- thus bringing attention to the

The Ascension Monastery near Irkutsk

most important moments of the church services. His labors were not in vain. The inward beauty of worship was brought to perfection. Church services everywhere were conducted so distinctly and intelligently that laymen knew which prokimenon would be sung when, what the readings were from the Gospels and Epistles on a certain day, and the like. At home pious laymen, instead of worldly songs, would sing stichera, antiphons, and irmosi.

On the third day of Holy Pascha, March 30, 1771, St. Sophronius peacefully reposed in the Lord at the age of 68. Means of communication at that time were slow and difficult, and six months passed while orders for the hierarch's burial, at which a bishop is supposed to serve, were being awaited from Moscow. The burial was finally performed on October 8. During this whole interval the sacred body of the Saint, although it remained the whole time unburied, in its coffin, did not give any sign of decomposition. Because of the incorruption of the holy relics, a sign of sanctity, a priest of the city of Irkutsk at that time painted from them the Saint's portrait on wood, and this portrait remained in the Irkutsk cathedral down to this century. The memory of God's Saint and of his wisdom and solicitous care of his flock was preserved by his grateful spiritual children, and from them it passed to their descendents.

THE SAINT'S RELICS, buried in the Irkutsk Epiphany Cathedral, were opened several times in the course of repairs to the floor of the church. In 1870 the coffin was again uncovered and the relics were examined by the Rector of the Irkutsk Seminary (later Archbishop Modest of Volynia), who made the following report: "After a requiem litia we opened both lids and saw the Hierarch's body completely whole and fragrant. The bishop's mitre was a crimson color; the sakkos, not an

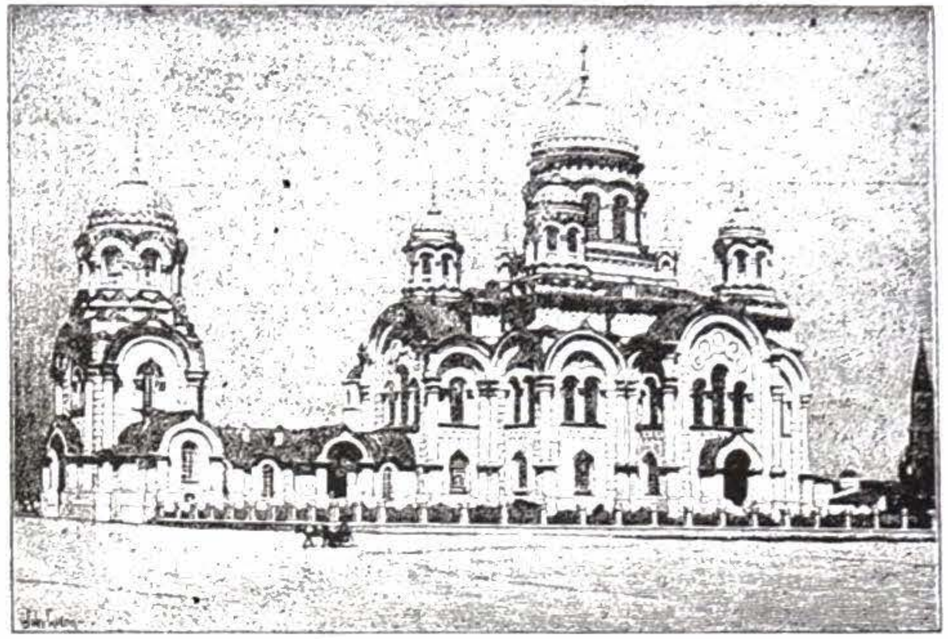
expensive one, of blue-green brocade; in his right hand was a carved cross of cypress with the prayer of remission, printed on ordinary paper; the paper was whole, the words of the prayer distinct. On his chest was a small panagia.

"The hand holding the cross and prayer of remission was as white as snow, and when one kissed it one sensed a grace-giving fragrance. For a whole day after this one's soul was in a special state. We did not uncover the face out of reverence. On the first lid the episcopal mantle which had been placed there at his burial remained after 100 years just as strong and fresh as if it had been recently placed. And everything had been preserved whole despite the great dampness of the cave from the nearby Angara River, which is why the floors must be replaced often."

Beginning soon after the Saint's repose, miracles began to occur through his intercession. We will cite here several of those that occurred around the turn of the century.

In the evening of January 21, 1901, the 14-year-old boy Alexander, the son of A. Ionin, and his sister Maria, age 10, became ill. During the night the diphtheria took a frightful turn. In the morning two doctors were called and gave inoculations. Towards noon the disease grew worse. Dr. Z. warned the parents that they should prepare themselves in advance for the loss of their daughter, since Maria was a sickly child and her diphtheria had taken a more violent and complicated form. In sorrow the parents sent their 15-year-old daughter and a neighbor boy to the Epiphany Cathedral to have a panikhida served for Bishop Sophronius and to pray for the sick children. At the children's request the Cathedral clergy served a panikhida. The children took oil from the lamp at the coffin of Bishop Sophronius and brought it to the sick ones. The children, who were almost unconscious, were anointed on the neck with this oil and given three drops of oil apiece as medicine. This was at 6 in the evening. Within two hours the children felt better and even asked for food. The doctor, who came at 9 o'clock, was amazed at such a rapid and sharp change for the better. On January 23, the children were already lively, and the disease was rapidly passing. And what was remarkable was that Maria, who was weak by nature, recovered more quickly than her brother, who was older and stronger. After a certain time the boy and girl returned to school completely well.

Pelagia A. Teneva suffered from a bleeding growth in her mouth; she was afraid to undergo an operation, but nothing else helped. Hearing of the grace-giving help of the blessed Sophronius, she began to visit the Epiphany Cathedral and beg healing from him. The growth began of it-



The site of St. Sophronius' canonization: Epiphany Cathedral in Irkutsk

self gradually to diminish, and it completely vanished. This was in 1900. Having waited for a long enough time to see whether the ailment would return, on March 15, 1901, she testified of the grace-given help she had received from Bishop Sophronius.

Peter Andreev Chicherov testifies: "On the road from Irkutsk to southern Russia, our 5-year-old daughter Vera became so ill with pneumonia that the physicians in Moscow gave up hope for her recovery; but when we began to have a panikhida served for Bishop Sophronius, and after we placed his image, printed on satin, which we had obtained at the old Epiphany Cathedral, on the chest of the sick child, -- Vera, who had already begun to breathe faintly and enter the death agony, suddenly herself jumped to her feet, began to breathe freely, and from that moment up to the present, to the amazement of the physicians who were treating her, she has been completely well, as she was before."

ACCOUNTS of miracles through the intercession of St. Sophronius were forwarded to the Holy Synod, and his canonization was decided upon. Owing to the outbreak of the World War, however, the canonization had to be postponed, and it was only after the Revolution, in the midst of civil war, that the Lord willed to glorify His Saint.

It was at the All-Russian Ecclesiastical Council of 1917, which also decreed the restoration of the Patriarchate and elected Patriarch

Tikhon, that the official canonization of St. Sophronius was finally decreed. It was not a simple thing, however, to fulfill this decree. Anarchy, civil war, and disbelief had captured the Russian land. The canonization was entrusted to the ruling bishop of Irkutsk, Archbishop John, but in view of the disordered times it was postponed.

Then, however, the Saint himself appeared in a dream to Archbishop John, giving him a brotherly kiss and telling him: "Have courage." From this vision the Archbishop was filled with an unearthly joy. Later St. Sophronius again appeared to him in a dream. This time he carried his own coffin and said, pointing to it: "My brother, this coffin is old and confining to me; order my remains to be taken out, and may all people glorify the Lord, wondrous in miracles." Archbishop John understood this apparition only later, when on June 13, 1918, there was a fire in the old cathedral which enveloped only the coffin wherein St. Sophronius reposed, and the sacred relics burned, only a small part of the bones remaining. Thus were his incorrupt relics lost for our sins, yet even thus did the Saint show himself to be a co-sufferer with the Russian people in their crucifixion, "becoming adorned with the crown of a priest-martyr," as the akathist to him proclaims, through the martyrdom of his relics. But just when the unbelievers and atheists thought to triumph, shouting to the faithful: "Ah, where is your faith? where is his sanctity? where are the relics?" miracles through the Saint's prayers began to multiply and the blasphemers were put to shame. Many were healed by the Saint's holy bones.

Finally the day much-postponed and long-awaited arrived. June 30, 1918, dawned clear, sunny, warm, and -- despite the civil war -- quiet; not a shot was to be heard in all the city People by the thousands gathered and with all the city clergy, with great glory and honor, celebrated the service of canonization of the newly-manifested Saint of God and praised the Lord Who is marvellous in His saints.

As the canonization could not then be marked by all the Russian faithful, on its 50th anniversary in 1968 the Russian Church Outside of Russia published the service and akathist to the Saint and printed his icon, and throughout the world, wherever there are Orthodox Russian churches, his commemoration was solemnly celebrated.

Thus was performed the last canonization in the Russian land. Because of their sins and iniquities, because of disbelief and the weakening of brotherly love, the Lord has chastized the Russian people, permitting the impious to rule the land and do the will of satan up to the present day, and until the times be fulfilled.

ON THE EVE OF *Father Herman's* CANONIZATION

AS THE DAY NEARS for the solemn canonization by the Russian Church Outside of Russia of the Alaskan missionary and monk, Father Herman, it is fitting to make known a number of important facts which, perhaps, are still unknown to many. The time just before the canonization of a Saint in the Orthodox Church is given over to special preparations for it: the publication of his Life and miracles, the compilation of a special Service to him, increased commemoration of him and prayer to him. These labors of the human mind and body find a response in the spiritual realm: the saint about to be glorified comes closer to men, and there are often special signs or miracles from him; but the dark forces too do not sleep, and they do their best to hinder the outpouring of God's grace through His chosen saint.

Although the Russian Orthodox Church has already for over a hundred years venerated the memory of Father Herman as an ascetic of holy life and pleasing to God, and as a manifest heavenly patron both of Alaska and of the whole American continent, the schism perpetrated in the '20's by the so-called "Platonites," renewed in 1946 by the American Metropolia, in whose jurisdiction Alaska fell, greatly hindered the matter of the canonization and significantly lessened the Saint's earthly glory. However, by God's mercy and through the intercession of Father Herman himself, his relics, up to the time of the Synod's decision last year to canonize him, remained factually in unbroken canonical unity with the entire suffering Russian Church Outside of Russia, which gives us the boldness to consider Blessed Herman as a patron and defender of our Russian Church Abroad -- all the more so as he was himself a foreigner in this land and all these years, albeit in his relics, shared with the Russian faithful the years of this time of troubles in exile. To make this affirmation more precise, we shall quickly trace the chain of occurrences connected with the Saint, from his blessed repose in the Lord to the eve of his canonization.

1. Repose, Burial, and Opening of the Saint's Relics

AS THE SAINT'S chosen disciple, Gerasim, relates, Father Herman foresaw his death and, having prepared himself for it, blessedly reposed in the presence of his orphan-pupils, who, with lighted candles, saw for themselves how their Elder shone with the light of Tabor and how the whole cell was filled with an unearthly, mysterious fragrance. Thus, his head leaning on the breast of young Gerasim, their *Appa* -- "grandfather" in Aleut -- reposed in the sleep of the righteous. And the natives of neighboring Afognak Island testified that they saw a pillar of fire going up to heaven and a man raised up into the clouds, who thus imitated the repose of the founder of monasticism, the great Anthony, St. Ioannicius the Great, and his own contemporary St. Seraphim of Sarov -- whom he may even have known personally, if as is quite possible he accompanied his Elder Nazarius on trips to Sarov.

The burial of the Saint occurred in the following circumstances. According to the Governor's instructions the body could not be buried before his arrival with a priest, but suddenly stormy weather broke out, delaying the burial almost a whole month; the relics remained this whole time in a warm room without being touched by corruption. After the storm had passed, a coffin was brought, but neither the Governor nor a priest arrived and the children themselves dug a shallow grave and buried their foster-father as well as they could, in amazement over all this that had happened just as he had said it would. Thus the Elder's relics reposed on Spruce Island for almost a hundred years.

Thirty years after Father Herman's repose, the Abbot of Valaam Monastery, Damaskin, became interested in the life of the Valaam monk of Alaska, and from America he received information that the date of the Elder's repose was December 13, 1837. This date has been accepted up to the present time: it is the one indicated in all Lives of the Saint and all reports of bishops; it is the date commemorated by all who honor the Elder's memory; and it has firmly entered into present Church practice. However, documents from Alaska which were found in 1937 in the Library of Congress in Washington indicate that the year of death was *1836*, and one document indicates the date of death as *November 15* of that year. It is therefore possible that the date of December 13 refers to the *burial* rather than the death of the Elder, it being known that he was buried about a month after his repose. Those venerators of the Elder's memory who were aware of all this, among them Archbishop John

[*Continued on page 95*]

Service

TO OUR HOLY AND GOD-BEARING FATHER

SAINT HERMAN

WONDERWORKER OF ALASKA

SMALL VESPERS

On Lord, I have cried: 4 stichera are sung, in Tone 1.

To the special melody: Rejoicing of the heavenly hierarchies.

REJOICING of the Church of Christ,* having preached God's glory,* thou didst inherit glory in heaven,* and now accept from us our glorying on earth,* praying, O Saint, to the King of Glory,* that He may make us partakers of His glory.

Rejoicing of the Church of Christ,* by thine anchoretic and evangelizing life* thou didst dispel the darkness of idolatry,* imparting to pagans the light of Christ.* O Saint Herman,* make us too partakers of His grace.

Possessed by life's darkness,* unexpectedly our mind hath received illumination,* O holy Father Herman;* wherefore on thine intercession before God* we place our hope.

Glory to the Father and to the Son and to the Holy Spirit: Tone 8.

When the departure of the Saint was near at hand,* while by his bed candles burned and the Acts of the Apostles were read,*

Saint

Saint Herman shone wondrously.* Glory to Thee, O Lord, he did say,* and received secretly yet seven days of life from the Saviour,* awaiting the prophetic day.* And then again with burning candles and the reading of the Acts,* he reposed in the fragrance of his ascetic deeds,* having lived with much fruitfulness in righteousness;* now living eternally,* he prayeth ever to the Lord of glory for us.

Both now and ever and unto the ages of ages. Amen:
Theotokion, in the same Tone.

O Virgin Mother of God and Sovereign Lady,* as Thou didst heal Saint Herman,* ever attend to his petition,* and have mercy on us who sing to Thee.

Aposticha, Tone 2.

To the special melody: O house of Ephratah.

A HOUSE of grace* and of the Spirit of God* did the Lord reveal thee:* teach us, O Father,* what works we should do.

Verse: Precious in the sight of the Lord is the death of His saints.

The storms of the ocean* were nothing to thee,* for on thee Christ did shine* like the sun from on high,* wherefore, O Saint, we glorify thee.

Verse: What shall I render unto the Lord for all His benefits toward me.

Zealot of faith,* defender of orphans,* glory of monks,* strengthen, O Father,* us who offer thee our praise.

Glory: Tone 6.

What cavern of the earth, what lapse of time,* O holy Father Herman,* can conceal thy glory which is in heaven;* wherefore, now glorifying, we fall down before thee,* having thee as intercessor before the Lord,* pray then to Him to grant deliverance* to the suffering Russian land,* to this land prosperity,* and to our souls great mercy.

Both now:

Both now: Theotokion, in the same Tone.

O Mother of God, Thou art the true vine* that hath brought forth for us the fruit of life,* To Thee we pray:* pray, O Sovereign Lady,* with the apostles and all the saints,* that there may be mercy on our souls.

Troparion, Tone 4.

BLESSED ascetic of the northern wilds* and gracious intercessor for the whole world,* teacher of the Orthodox Faith,* and good instructor of piety,* adornment of Alaska and joy of all America,* holy Father Herman,* pray to Christ God that He may save our souls.

Glory, Both now: Theotokion, in the same Tone.

The mystery hidden from the ages* and unknown to angels* through Thee, O Mother of God, is revealed to those on earth:* God incarnate in unfused union,* and accepting the Cross voluntarily for our sake,* by which, having raised first-created man,* He has saved our souls from death.

Litany, and Dismissal.

GREAT VESPERS

We sing **Blessed is the man:** the first antiphon.

On **Lord, I have cried:** 8 stichera are sung.

Tone 3.

LEAP UP, YE WATERS of Valaam,* be jubilant, ye islands of Alaska,* sing, ye peoples of the New World,* let heaven and earth rejoice:* for he who conversed with angels is glorified,* and to the ends of the universe the right faith is proclaimed,* and we shall sing out in a great voice to Christ our God:* by the prayers of our Father Herman,* O Lord, save our souls.

O come ye all, let us proclaim in psalmody* the victory of virtuous continence:* by it meek Herman broke the serpent, founder of evil,* and now tasteth triumph in the choir of angels.* Let us ascend, then, brethren, into the assembly of fasters,* and in jubilee radiantly sing out:* rejoice, Saint Herman, angel-like praise of monks.

O Herman, Saint, ascetic of severe Alaska,* and dweller of heavenly abodes,* with what praises shall we honor thee,* with what names shall we exalt thee,* and what is our praise beside the glories of heaven?* Rejoice, thou who tastest heavenly glory,* fill our hearts also with joy* who humbly fall down before thee.

Other

Other stichera, Tone 6.

To the special melody: Having set all your hope.

Now having come together,* let us glorify the wondrous one,* who, being born of earth,* attained the heavens,* who brought over the light of Christ,* by deeds and by words,* to the ends of the universe,* to unenlightened people* weighed down by the coldness of idolatry,* by whose prayers may Christ* save our souls.

Rejoice O Valaam,* God's dwelling,* for thou hast raised up* a wondrous struggler of Christ,* who, like a candle upon a candlestand,* hath shone upon the islands of Alaska,* a land new and unknown,* and hath brought unbelieving people* to the right faith;* with them then let us glorify God* wondrous in His saints.

Having one desire,* to bring unbelieving people* to the One God,* thou wert all things to all men:* teaching the Holy Scripture* and a life in accordance with it,* instructing in handicrafts,* and being intercessor before the authorities,* nursing men in everything like children,* that thus thou mightest bring them to God;* and do not leave us who sing to thee.

Following the Apostle's word,* to give place to God's anger,* thou didst flee the hardheartedness of the lovers of this world* and withdraw to Spruce Island,* finding there a New Valaam,* preferring to live* with forest birds and beasts,* conversing with God and angels,* illuminated by visions from above;* and now, dwelling in heaven above,* pray for our souls.

What is above all,* if not the Lord our Creator,* Adorner of beauty,* Giver of life,* Maintainer and Nourisher of all things:* is it not Him that it is befitting to love,* as most worthy of love,* and to place one's happiness in Him,* thus, O Saint, didst thou teach;* likewise teach us also* with all our heart to love God.

Glory:

Glory: Tone 6.

What cavern of the earth, what lapse of time,* O holy Father Herman,* can conceal thy glory which is in heaven;* wherefore, now glorifying, we fall down before thee,* having thee as intercessor before the Lord,* pray then to Him to grant deliverance* to the suffering Russian land,* to this land prosperity,* and to our souls great mercy.

Both now: Theotokion, Dogmatikon, in the same Tone.

Who will not glorify Thee, O Most Holy Virgin;* who will not hymn Thy most pure giving of birth;* the Only-begotten Son, Who hath shone forth from the Father before the ages,* hath come also from Thee, O Pure One,* unutterably incarnate,* being in nature God,* and having become in nature man for our sake,* not divided in two persons,* but made known in two Natures without fusion,* to Him pray, O Pure and All-blessed One,* that there may be mercy on our souls.

Entrance. Prokimenon of the day. Three Readings.

The Reading from the Wisdom of Solomon.
(Ch. 3: 1-9)

THE SOULS of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

The Reading from the Wisdom of Solomon.
(Ch. 5: 15 - 6: 3)

THE RIGHTEOUS live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgement instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest.

The Reading from the Wisdom of Solomon.
(Ch. 4: 7-15)

THOUGH THE RIGHTEOUS be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time,

time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of wickedness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hasted He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds. That His grace and mercy is with His saints, and that He hath care for His elect.

At the Lity: Sticheron of the Temple.
Likewise, of the Saint, Tone 8.

ASCETIC OF NEW VALAAM,* thy brethren were dear to thee,* for with them thou didst dwell in thy native Valaam.* Yet a hundredfold more desired were thy fleshless friends,* who transported thy soul to divine vision,* with whom thou now dost dwell.* Rejoice, O Father, for us who glorify thy memory,* invisibly instructing us in profitable repentance;* fruitful shoot of the Russian land,* upbringing of Ladoga's waters,* church blessing of Alaska and the Aleutian Isles,* good hope of America,* grace-bearing witness of the Orthodox Faith,* O God-pleasing Herman,* obtain for us the peace of God, surpassing every mind, and great mercy.

Glory: in the same Tone.

When the departure of the Saint was near at hand,* while by his bed candles burned and the Acts of the Apostles were read,* Saint Herman shone wondrously.* Glory to Thee, O Lord, he did say,* and received secretly yet seven days of life from the Saviour,* awaiting the prophetic day.* And then again with burning candles and the reading

and the reading of the Acts,* he reposed in the fragrance of his ascetic deeds,* having lived with much fruitfulness in righteousness;* now living eternally,* he prayeth ever to the Lord of glory for us.

Both now: Theotokion, in the same Tone.

O Virgin Mother of God and Sovereign Lady,* as Thou didst heal Saint Herman,* ever attend to his petition,* and have mercy on us who sing to Thee.

Aposticha, Tone 5.

To the special melody: Rejoice, Life-giving Cross.

REJOICE, LIFE-GIVING CROSS,* invincible victory of piety,* and door of paradise* that opens to enlighten a new land,* and the corruption of idolatry is abolished,* and the reign of death is trampled down,* and those born of earth are raised to heaven.* Rejoice, ye faithful, and be glad,* for the glory of the life-giving Cross,* the hope of new martyrs* and Saint Herman,* is proclaimed in a new land* and to all faithful doth grant* great and abundant mercy.

Verse: Precious in the sight of the Lord is the death of His saints.

Rejoice, holy instructor* of a newly chosen flock of Christ,* who by the grace of the word of God* enlightenest unknowing hearts,* by the spirit of meekness and humility* instructest in piety,* and by brotherly love and compassion* implantest the truth of faith.* O wondrous Elder Herman,* herald of Christ's Light* and banisher of demonic darkness,* enlighten also our hearts,* having banished the darkness of unbelief,* that we may obtain in the Lord great mercy.

Verse: What shall I render unto the Lord for all His benefits toward me.

Rejoice,

Rejoice, intercessor before the powerful of this world* for a newly enlightened people* most simple and humble.* Thou with thy life's blood* wert a mediator for them,* as the lowest nurse and servant of their race.* Likewise, as the friend of those afflicted with incurable sores,* hearing night and day their groans and lamentations,* in comforting thou didst draw them to heavenly healing.* O fearless shepherd of thy flock,* yet thou didst shun the priestly rank!* Rejoice, tamer of wild beasts* like unto Saint Seraphim.* Rejoice, subduer of the blaze of material fire by the flame of faith.

Glory, Tone 6.

O holy Father,* the tidings of thy corrections have gone over the entire earth:* wherefore thou hast obtained in heaven the reward of thy labors,* thou hast destroyed the hordes of demons,* and attained to the choirs of angels,* whose life thou didst immaculately emulate.* Now having boldness before Christ our God,* for our souls obtain peace.

Both now: Theotokion, in the same Tone.

My Creator and Redeemer, O Most Pure One,* Christ the Lord,* having come forth from Thy womb* and become clothed in flesh like mine,* hath delivered Adam from the primal curse.* Wherefore, to Thee, O Most Pure One,* as Mother of God and Virgin,* we cry out ceaselessly in truth:* Rejoice like the angels,* rejoice, O Sovereign Lady,* intercession and protection* and salvation of our souls.

Troparion, Tone 4.

BLESSED ascetic of the northern wilds* and gracious intercessor for the whole world,* teacher of the Orthodox Faith,* and good instructor of piety,* adornment of Alaska and joy of all America,* holy Father Herman,* pray to Christ God that He may save our souls.

Glory,

Glory, Both now: Theotokion, in the same Tone.

The mystery hidden from the ages* and unknown to angels* through Thee, O Mother of God, is revealed to those on earth:* God incarnate in unfused union,* and accepting the Cross voluntarily for our sake,* by which, having raised first-created man,* He hath saved our souls from death.

MATINS

On God is the Lord, Troparion to the Saint, twice.
Glory, Both now: The mystery hidden from the ages.

After the first kathisma, Sedalion, Tone 3.

To the special melody: **At the beauty of Thy virginity.**

Heeding the Lord's call and counting all the world's beauty as dirt, thou didst reach a most beauteous wilderness, in a wild and distant land, where thou didst manfully repel the demons' legions and converse with angels, thy helpers; wherefore as a wondrous adornment of the wilderness, to thee we send up praise. Twice.

Glory, Both now: Theotokion.

As the only hope of Christians and intercessor before God, O Sovereign Lady, with Saint Herman pray to Thy Son for Thy slaves.

After the second kathisma, Sedalion, Tone 1.

To the special melody: **Thy grave, O Saviour.**

Teaching the unknowing pagans and converting the unbelieving, thou didst plant the true faith, laboring in every way and edifying by thy piety: wherefore, O Saint Herman, teach us too to do works of piety and to burn with love for truth. Twice.

Glory,

Glory, Both now: Theotokion.

Having Thee, O Most Pure Mother, as a constant hope and protection, placing our hope in Thee, we do not fear the enemy's attacks, for Thou dost save our souls from all violence.

Polyeleos and Megalynarion.

We glorify Thee, our holy Father Herman, and we honor thy holy memory, instructor of monks and converser with angels.

Selected psalm: I waited patiently for the Lord, and He inclined unto me, and heard my cry (Ps. 39: 1).

After the Polyeleos, Sedalion, Tone 3.

To the special melody: At the beauty of Thy virginity.

On a fragile vessel, O Saint, thou didst cross the sea's stormy depths, coming even to a distant land, where Spruce Island was to thee a spiritual vessel, on which by the word of the Good Tidings and by deeds of piety thou didst attain to heaven's harbor, rejoicing in the Lord.

Glory, Both now: Theotokion.

Our Sovereign Lady, O Mother of God, Who hast revealed to us in the flesh the Eternal Word, to Thee we hasten, as to our protection and intercession: shelter us with Thine omophorion of prayer from every enemy attack, that without hindrance we may serve Thy Son.

Gradual, first antiphon of Tone 4: From my youth.

Prokimenon, Tone 4.

Precious in the sight of the Lord is the death of His saints.

Verse: What shall I render unto the Lord for all His benefits toward me.

The Reading from the Holy Gospel according to St. Matthew.
(Section 43, Ch. 11: 27 - 30)

The Lord

THE LORD SAITH unto His disciples, All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

After Psalm 50, Sticheron, Tone 6.

What cavern of the earth, what lapse of time,* O holy Father Herman,* can conceal thy glory which is in heaven;* wherefore, now glorifying, we fall down before thee,* having thee as intercessor before the Lord,* pray then to Him to grant deliverance* to the suffering Russian land,* to this land prosperity,* and to our souls great mercy.

Canon of the Mother of God, in 6 troparia, Tone 8: *Having passed through the water as dry land;* and of Saint Herman, in 8 troparia.

CANON TO SAINT HERMAN

Acrostic: LET US LOVE GOD ABOVE ALL, AND GLORIFY HERMAN.

Tone 3.

CANTICLE I

Irmos: He Who of old by Divine command did gather the waters in one assemblage and divide the sea for the people of Israel: He is our God, most glorious is He: to Him Alone we sing, for He hath been glorified.

Refrain: Holy Father Herman, pray to God for us.

LET ME NOW hymn Thy God-pleasing Herman, O All-merciful Saviour, while Thou dost enlighten the darkened eyes of my soul, that he who is glorious among Thy saints may be glorified to the ends of the universe.

Even

Even from thy youth, O Saint Herman, didst thou desire to seek the heavenly fatherland and to work for God alone, giving thyself over to heaven's protection, having ever as intercessors Sergius and Herman of Valaam.

The Lord's commandments, O holy one, thou didst have ever in thy heart, and never didst thou give thy body over to the path of sloth, always laboring and enlightening thy soul with Divine illuminations.

Unto God didst thou give over thy whole life, having love for Him above all, and thou didst cherish more than all converse with choirs on high. But neither didst thou shun love for thy brethren, O Saint, praying together and singing with them: O Sweetest Jesus, save us sinners.

Theotokion: Seeing his fervent prayer, O Mother of God, Thou didst heal the young Herman of a mortal infirmity: likewise do not disdain even us who fall down before Thee and call upon him to pray to Thee.

CANTICLE III

Irmos: O Thou Who didst bring forth from nothingness all things created by the Word and perfected by the Spirit, O All-ruler on high, make me steadfast in Thy love.

Leaving Sarov for Valaam, the divinely-wise Nazarius implanted love for the inward activity; likewise didst thou too, O Saint, partake of this grace, and with spiritual illuminations didst prepare thy soul to spread the Gospel.

O fruit-bearing shoots of Christ's vinyard, Sergius and Herman of Valaam, ye did nourish the new Herman with clusters of virtues; fill our hearts, too, with the wine of Divine jubilation.

Vying

Vying in prayer and deed, thou didst prepare thy soul for any obedience; thereby thou didst reach distant lands, together with thine evangelizing brethren bringing the natives of Alaska to Sweetest Jesus.

Theotokion: Ever pouring out benefactions upon Thy slaves, O Good Mother of the Good King, instruct us in every good deed, guarding us from every evil action.

Sedalion, Tone 3.

To the special melody: At the beauty of Thy virginity.

Today thy commemoration hath arrived, praiseworthy Father Herman, making jubilant thy chosen flock: enlighten us by the brightness of thy miracles which proceed from thy precious relics, extinguish the flame of our passions and bedew the minds of the faithful who ever glorify thee with love. Twice.

Glory, Both now: Theotokion.

Rejoice, O Virgin full of grace, for Thou revealest to us Thy new chosen one, who hath blossomed forth in northern wilds and made fragrant with heavenly gifts a newly enlightened region; wherefore, O Sovereign Lady of the universe, with songs of thanksgiving we do honor Thee.

CANTICLE IV

Irmos: Thou hast placed toward us a steadfast love, O Lord, for Thine Only-begotten Son hast Thou given unto death for us. Wherefore, in thanksgiving we call unto Thee: Glory to Thy might, O Lord.

Good shepherd and loving father, O Saint, thou hast been a help and healing for the wretched, infirm, afflicted, and to orphans a refuge and teacher. Likewise, even from us, orphaned, take not away the protection of thy prayer.

O Herman,

O Herman, Saint, the people were amazed and wondered how thou couldst live alone in the forest. I am not alone, thou didst say, but God is with me, Who is everywhere, and His holy angels. Thus, how can one be downcast, having such company. And now, abiding in the heavens, do not abandon us who dwell on earth.

Defender of Alaska, naming thyself the nurse and servant of new peoples, thou dost extend thy care to them even after thy repose. And now we too, in thine own words, call out to thee: be our father and protector, wipe away the tears of defenseless orphans, refresh hearts languishing in the heat of sorrow, grant us to know the Lord's consolation.

Theotokion: Approach, and let us hymn the Most Pure Virgin, Who remedied Eve's beguilement by Her humility and made manifest for us a new Adam, that we might receive a new adoption and be inheritors of everlasting life.

CANTICLE V

Irmos: To Thee I offer morning prayer, Creator of all, Who dost surpass every mind of the universe: for Thy commandments are a light; in them, then, instruct me.

By many sorrows, prayers, and vigils didst thou purify thy soul and vest it in the primal beauty, becoming like to first-created Adam, and forest beasts obeyed thee, sensing in thee paradise and the Kingdom.

Overmastering by reins of continence and by constant prayer the senses' passions, thou hast attained the summit of dispassion: wherefore we fall before thee as before a physician full of grace: heal our passions and move us to good deeds.

Veiled in secrecy, for God alone didst thou desire to work, and didst make a cave thine abode, striving to bury the passions of the flesh, that

that in soul thou mightest arise, overarched by heavenly illuminations, foretasting the sweetness of eternal Pascha.

Entering the mental paradise of virtues, thou hast brought forth multitudinous blossoms of good deeds, by which thou givest fragrance to the world, O Father Herman, even to this day.

Theotokion: Angels' choirs sing Thy beauty, while I, a sinner, O Most Immaculate One, beg Thee: remove from me all unbeauteous fantasy of demons, in stillness preserving my heart.

CANTICLE VI

Irmos: The ultimate abyss of sins hath encompassed me, and my soul doth faint: but extend, O Master, Thine outstretched arm, and like Peter, O Lord, save me.

Love for thy native Valaam didst thou show in traversing even the ends of the universe to bring the good tidings of the Gospel, and Spruce Island naming New Valaam; there new brethren, newly enlightened people, didst thou gain by word of preaching and by deeds of piety.

Like unto the exploits of the Apostles, in truth, were the deeds of thy brethren, whom God did glorify: Juvenal singeth in the choir of martyrs, Ioasaph and Innocent with others in hierarchs' ranks; let us too join in singing to God: Glory to Thee, Who hast shown us the light.

Aleut Peter's confession and martyr's blood, O Saint, have sanctified and crowned thine and thy co-evangelizers' labors, and at his strong faith and patience thou wert amazed. Wherefore, following thee, let us cry out: Holy New Martyr Peter, pray to God for us.

Now is

Now is thy life, O Saint, manifest as a proof of the true faith; by it the teaching of thy word, which thou didst make, appears in act, attracting to amendment thirsting hearts that call to thee: glory to the holy providence of merciful God.

Theotokion: Draw near, O people, let us behold how stormy waters, about to swallow up the isle, obey meek Herman: humbled before the icon of God's Mother, they return again to the ocean's depths. And let us, tossed on the waves of life, cry out with the chosen of God's Mother: Most Holy Theotokos, save us.

Kontakion, Tone 8.

MONK OF VALAAM and beloved of the Mother of God,* new zealot of the desert-dwellers of old by thine ascetic labors,* having taken prayer as thy sword and shield,* thou didst reveal thyself as terrible to demons and pagan darkness,* wherefore we cry to thee, O Saint Herman,* pray to Christ God that our souls may be saved.

Ikos: Having hastened to the Lord from thy youth, being like to Herman of Valaam in name and ascetic deed, thou didst grow unto the measure of the Fathers of old, who brought forth fruit in patience. And this meek one was sent to the Aleutian people, not yet enlightened: harsh was his dwelling amidst a tribe most simple, yet harsher the defiance of his own race to good admonishment Yet, showing mercy on both, Herman's meekness nursed them. For all this, glorifying thy memory, O Saint Herman, we call to thee: pray to Christ God that our souls may be saved.

CANTICLE VII

Irmos: As of old Thou didst bedew the three godly Youths in the Chaldean flame, so illumine too with the bright fire of Divinity us who call out:

Blessed art Thou, O God of our Fathers.

God's Spirit acting, nature's order is transformed: and His illumination having enlightened thy soul's eyes, O Saint, thou didst behold the distant as if near, the future as if present, making known Divine decrees for instruction and amendment.

Laying up thy treasure in the heavens, O zealot of things heavenly, thou didst leave nothing in thy cell for them to find who sought treasures of the earth. And teach us now, unmercenary Father, to treasure up the heavenly and offer to the Only Priceless One our hearts.

Our of all thy many sorrows did the Lord deliver thee, O righteous one, filling thy heart with heavenly joy, which now thou dost enjoy in the never-setting day of Christ's Kingdom. Pray also for us, O Saint, that our sorrows too the Lord may turn to joy.

Theotokion: Revering, let us come and bow down before the Joy of angels, and Abbess of the monastic order, and Protectress of the entire Christian race, as to the Queen of heaven and earth, and for those born of earth the unceasing Intercessor before God.

CANTICLE VIII

Irmos: Standing together in the unbearable fire, the Youths, champions of godliness, unharmed by the flame, sang a Divine hymn: O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

Infirmity, old age, and blindness could not at all prevent thine intercession for the people before those in authority, whom thou didst beg to prefer mercy to sacrifice, that they themselves might find it in the Lord. Now in heaven, deprive not us as well of thine intercession.

Filled

Filled with the song of angels, thy forest cell was empty, save for thee alone, singing, while the people greatly wondered. And again an angel served thee, sanctifying the waters with the Jordan's blessing, calling: O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

Yea, clothed in the garment of salvation and robes of joy, woven of many labors and much sorrow, thou hast entered the heavenly bridechamber of Christ the King, where together with choirs of apostles and holy monks thou dost enjoy eternally the banquet of rejoicing.

Theotokion: How our sins burn the soul's good intentions, like unbearable fire! Wherefore we fall before Thee, Queen of heaven and earth: bedew our hearts, that every good deed may sprout forth.

CANTICLE IX

Irmos: O wonder new and Divinely beautiful, through a virgin door that is closed the Lord passeth visibly, God, naked in entry and revealed in exit clothed in flesh, and the door remaineth closed: Her, as Mother of God, we unutterably magnify.

Eternal glory to Thee, O God, Who hast revealed to us Thy wondrous Saint, by whose prayers preserve us from every enemy attack and soul-corrupting passions, and instruct us in all good, that escaping everlasting torment we may attain Thy Kingdom.

Reaching the evening of thy life, O Saint, the book of thine apostolic acts came to its end in the unsetting radiance of thy face, showing thy glory in the heavenly mansions, which do thou now by thine intercession help us to attain.

Manifesting the Saint's departure from earth to heaven, a fiery pillar

pillar was seen, as the people greatly wondered. Wherefore let us call out to him: Be ever a fiery pillar for us, illuminating and pointing out the path that leads on high.

Although our lips are unworthy, O Lord, we have sent up praise to Thy true disciple, glorifying Thee, wondrous in Thy saints; by his prayerful intercession preserve this land and its cities from misfortunes and destruction, granting us great mercy.

Theotokion: Nets of unclean spirits have seized me, and I have become the dwelling of impurity and defiling sins; but O Mary, God's dwelling and preceptress of purity, cleanse me by Thine intercession and make me again a dwelling for God, that devoutly I may magnify Thee.

Exapostilarion.

To the special melody: O women, hear.

O Lord, Giver of light, by the prayers of our lantern of piety, Saint Herman, enlighten with Thine unsetting light this land and us who serve Thee in faith and celebrate in piety his lightbearing memory.

Glory, Both now: Theotokion.

O Bride of God, mystical candle, Who hast revealed, by the action of God's Spirit, the eternal Light to the world, shine even upon us who are in the darkness of unreason the light of truth, and save all who devoutly magnify Thee as Mother of God.

Lauds, 4 stichera, Tone 8.

To the special melody: O most glorious wonder!

O MOST GLORIOUS wonder!* a new land is sanctified,* for the wonderworker Herman,* raised unto the heights, is manifest today:* wondrous is God in His saints,* God is with us, know ye, O nations!* Learn of Orthodoxy from Herman,* by whose prayers, O Christ our God,* save our souls.

The zealot

The zealot of God's glory,* meek and humble Herman,* is sent to preach Christ's Gospel,* and what with his lips he did proclaim,* he confirmed by piety,* wherefore he inherited glory in the heavens,* and from us may he be glorified on earth,* by whose prayers, O Christ our God,* save our souls.

Herald of the Lord's words,* and godly doer of them too,* strong in the grace of the Holy Spirit,* thou didst bear the infirmity of the weak:* caring for infants as their nurse,* and for children as a father,* instructing every way in deed and word,* likewise visit us,* healing our infirmities.

From this day and from this hour,* thou didst say,* let us love God above all,* and do His holy will,* that we may inherit salvation,* O Herman, wondrous instructor,* Orthodoxy's confirmation,* preaching of God's glory,* and example for us sinners.

Glory: Tone 8.

The Ladder of the virtues, O Saint, didst thou wondrously ascend,* by prayer, warmth of heart, and tears,* and didst purify thy mind from vain thoughts* and thy heart from a multiplicity of feelings,* and didst attain to paradisal dispassion,* illuminated by visions of higher mysteries,* which lead to heaven* and make one to know God.

Both now: in the same Tone.

O Sovereign Lady, accept the prayer of Thy slaves,* and deliver us* from every need and sorrow.

Great Doxology. Litanies and Dismissal.

The Liturgy

THE LITURGY

With the Beatitudes, 8 troparia from the Saint's Canon, Canticles III and VI.

Prokimenon, Tone 7.

Precious in the sight of the Lord is the death of His saints.

Verse: What shall I render unto the Lord for all His benefits toward me.

The Reading from the Epistle of St. Paul to the Galatians.
(Section 213, Ch. 5: 22 - 6: 2)

BRETHREN, THE FRUIT of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the passions and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, Tone 6: Blessed is the man that feareth the Lord, that delighteth greatly in His commandments.

Verse: His seed shall be mighty upon earth.

The Reading from the Holy Gospel according to St. Luke.
(Section 24, Ch. 6: 17 - 23)

AT THAT TIME Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said, Blessed be ye poor, for yours is the Kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

Communion verse: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings.

PRAYER

TO OUR HOLY AND GOD-BEARING FATHER SAINT HERMAN, WONDERWORKER OF ALASKA

HAVING LIVED in fasting on the earth, and passed to a dwelling of joy in heaven, O holy Father Herman, thou didst show thyself a vigilant and obedient settler in a distant land: whilst in thy heart thou didst keep wondrous Valaam and thy fatherland, the Russian land, and didst spread the Orthodox faith with apostolic zeal, and for the first fruits of thy labors, the Aleutian and Alaskan peoples, thou didst make ample room in thy heart for love, nursing them and providing them the teaching of the Gospel. Hear now us who pray in the land of thy foreign sojourn, hear also the groaning of the land of thy fathers, accept us who pray to thee in every place of God's dominion! Obtain by thine intercession a speedy softening of our hardened souls, pray that we may understand what is the will of God; and though we have done nothing good before God, may we make a good beginning. For as thou too hast said, O meek preacher, if only from this day and hour, let us strive to love God above all. For our God in truth is love, and to Him belongs glory unto the ages, to the Father, and the Son,
and the Holy Spirit, now and ever and
unto ages of ages.
Amen.

[*Continued from page 70*]

Maximovitch, continued to observe the date of December 13, as having already entered into Church practice as his special day of commemoration (which, indeed, does not necessarily have to be the day of the Saint's repose). At the Elder's grave on Spruce Island the date of November 15 began also to be commemorated, and it may be that in time this will be accepted by the Church as a second feast day of the Saint, all the more so as his date of birth is not known.

It is clear from the tradition that has been preserved that the veneration of Father Herman has been accompanied by an unbroken stream of cases of miraculous help by his prayers. The Lord has bestowed mercy through veneration of the earth from the Elder's grave, through water taken from his spring, and the like. The veneration of Father Herman among the faithful steadily increased and was supported by the bishops of the Russian Church in America.

But it was Archimandrite Gerasim[1] -- who was called to Spruce Island by Father Herman through a heavenly fragrance and labored more than anyone else for Father Herman -- who was found worthy to obtain his sacred relics and to fulfill a prophecy made by the Saint himself. This servant of Father Herman finished his watch over the grave just after the Russian Church Outside of Russia had decreed the Elder's canonization, departing thus to a better world after having worthily fulfilled his monastic obedience. The Lord, indeed, took him in time, sparing him the grief he would have suffered over the Metropolia's "autocephaly." For all the years in which the rest of the Russian Church in Alaska was in schism from the Russian Church Abroad, at the grave of Father Herman the chief hierarchs of the Russian Synod were always commemorated: Metropolitans Anthony, Anastassy, and Philaret.

The obtaining and opening of the sacred relics of Father Herman occurred under the following circumstances. In 1935 ecclesiastical unity was restored to the Russian Church in America, and the primacy of the Synod of Bishops Abroad was acknowledged everywhere. Normal Church life throughout America was swiftly restored. In this same year Fr. Gerasim began the repairing of the church over the grave of the holy Elder. As is known, the children who buried Father Herman could not dig the grave to the proper depth, and thus during the repairing of the foundation the grave became uncovered and the relics opened, being preserved in the form of clean bones, as had been the relics of St. Seraphim of Sarov. Fr. Gerasim found them and by his labors they were put in order;

1. See *The Orthodox Word*, 1969, no. 6.

when the Bishop of Alaska, Alexy Panteleov, arrived in order to organize a monastery on the island, the relics were examined by him, taken out from their underground resting place, and solemnly translated to the church above. On June 10, 1937, the opening of the relics was solemnly attested by Bp. Alexy in a document which was placed with the relics.

The relics were placed in a wooden sarcophagus that until recently stood at the south side of the church in honor of Sts. Sergius and Herman of Valaam over Father Herman's grave on Spruce Island. On the outside the sarcophagus was covered with black material and adorned on all four sides with gold crosses made of trimming, and the inside was covered with white material. The relics, wrapped by Fr. Gerasim in a monastic mantle, consisted of the skull and several bones from the trunk, arms, and legs. The head was covered by a klobuk and was placed on a black pillow stuffed by Fr. Gerasim with seaweed (kelp), for which Fr. Gerasim was judged by his enemies. On top of the klobuk the head was covered by a special pall of light green velvet with green edging, and the remains were covered by two shrouds of various colors.

In the years before and after the opening of the relics, Bishop Alexy conducted work on the construction of buildings for the monastery which was being started. In his free time he recorded testimony of miracles and signs from Father Herman. With his report to the Sobor of Bishops concerning his activity on Spruce Island, Bp. Alexy evoked great sympathy, which led the bishops to establish, on September 15, 1939, a special committee for the preparation of Father Herman's canonization. At the head of this commitee was Archbishop Tikhon of San Francisco. At the end of 1939 in Serbia the Sobor of Bishops of the Russian Church Outside of Russia, headed by Metr. Anastassy, discussed and preliminarily decreed the canonization, but the world war which soon broke out hindered this. At the end of the war, in 1946, a new schism, lamentably, broke out, which once more dragged Alaska with it. When in 1953 the question arose of the canonization of Father John of Kronstadt by the Russian Church Abroad, the Metropolia hastened to decree the canonization of Father Herman for 1957, but nothing ever came of this, for reasons not revealed to the faithful, and in Fr. Gerasim's words Father Herman was forgotten -- forgotten until the danger appeared that the Russian Church Abroad might canonize him before the Metropolia.

2. *The Second Orthodox Canonization in America*

FROM THE VERY beginning of the 18th century the spiritual interest of all believing Russia was directed toward the East, toward the active evangelical zeal of the Siberian missionaries. Over the vast

expanse of Siberia, suffering every kind of danger and deprivation, there labored great apostles to the pagans, some of whom attained genuine sanctity by their personal ascetic labor, becoming in truth luminaries that attracted many followers after them. One of these missionaries, St. Innocent of Irkutsk, is the heavenly protector not only of this movement, but also of the whole immense territory of Siberia and beyond Siberia, wherever Orthodoxy was preached. This century reached its culmination when, already beyond the boundaries of Siberia, across the ocean, on the territory of remote America, a new beacon of Orthodoxy revealed to the New World a whole series of active zealots, whether from the Kodiak Mission, such as the now about to be canonized Father Herman, or from other places, the most outstanding of this number being Bishop Innocent Veniaminov, who later became chief hierarch of the Russian Church, succeeding the great Philaret as Metropolitan of Moscow. The cathedral church which he built in Sitka became a real memorial of his great apostolic exploits.

In Russia much was said and written about the missionaries in America. There was scarcely a seminarian who did not dream of preaching the Gospel to the wild tribes and unenlightened peoples of Alaska, Japan, Korea, and other lands.

The seminary years of the future St. John of Kronstadt were spent at the very zenith of this movement. As he himself said, he thought of leaving everything and going to America to give himself over entirely to the self-sacrificing labor of preaching the Gospel. In order to be worthy of his proposed calling, he carefully prepared himself for missionary activity, and this attitude did not leave him for the rest of his life. Although in fact he remained in the capital, his attitude toward his pastoral activity was precisely missionary and apostolic, burning with the faith of the apostolic times. But instead of to wild pagans, his attention was directed to preaching to the wild people and apostates of the city, who had lost Christ. He had a grand field of activity, not in unenlightened distant lands, but throughout the length and breadth of vast Russia; and he speaks as if to the newly converted, telling them how to love God and live in Christ. Without doubt the flaming faith of our Russian apostles, such as Father Herman and Metropolitan Innocent, left an immense impression on him and he dearly loved them. And the Lord, Who sees all and fulfills our every secret wish that is pleasing to Him, arranged in His providence that St. John's canonization should take place precisely in America, at a time when it could not occur in Russia, where indeed his holy relics are forcibly concealed from the people and his

memory trampled upon. Would he ever have thought that he would become the first canonized saint in America, even before Father Herman and Metropolitan Innocent or the martyrs -- seed of Christianity -- Hieromonk Juvenal and Aleut Peter?

When the Russian Church Outside of Russia was preparing for the canonization of St. John, the head of the original canonization committee, Archbishop John (Maximovitch), himself of holy life, foresaw that the fallen-away Metropolia would refuse to acknowledge the canonization, thus only deepening the division among Russians abroad. Having himself great veneration for Father Herman and long having desired his canonization, Vladika John went personally to one of the elder hierarchs of the Metropolia with the following proposal: that the Metropolia canonize Blessed Father Herman, which the Synod would then follow, and that the Metropolia in turn acknowledge the Synod's canonization of Father John of Kronstadt, thus not depriving her flock of such an outpouring of grace. Alas, the Metropolia replied to this with a stern epistle denying the possibility of the canonization of Father John outside of Russia. To this Archbishop John replied,[1] out of his broader and deeper knowledge of Orthodox tradition, that such a canonization has precedents in Orthodox history and is not only possible today, but spiritually imperative, as can indeed be seen by those whose eyes are open to the spiritual realities of these times. The Metropolia, however, was not persuaded, and lately another reason for her blindness then has become apparent: The Metropolia at that time had already commenced negotiations with the Soviet Church for her "autocephaly," which she doubtless would not wish to compromise by participating in an act so obviously displeasing to the Moscow Patriarchate. For by this she would have shown her solidarity with the Russian Church Abroad, for which the Soviets hold an implacable hatred, and have raised up for veneration a Saint who is abhorrent to the Soviet Government not only for his spiritual qualities, which it is striving to abolish from the earth, but also for his fervent defense of Orthodox monarchy against the revolutionaries.

On the eve of October 19, 1964, the Russian Church Outside of Russia nonetheless solemnly canonized the righteous wonderworker, St. John of Kronstadt; on that day and again on December 20, the feast day of the Saint's repose, Orthodox Russians dispersed by God's Providence throughout the world rejoiced. Even members of the Catacomb Church in the USSR informed the Synod of their gratitude: "The whole Catacomb Church has accepted the canonization and is one with you in soul."

1. See *The Orthodox Word*, 1969, no. 5.

The Sitka Cathedral: left, before 1966; above, burning on the feast of St. John of Kronstadt, January 2, 1966.

But Alaska, where to this day there is preserved an echo of the Orthodox past, together with the rest of the American Metropolia did not participate in the canonization of St. John, did not receive the grace of this spiritual event so important for Russian Orthodoxy. Sitka was silent. The magnificent St. Michael's Cathedral, unchanged since 1848, heard no echo of the glorification of God's Saint. Unfathomable are the decrees of God, manifest sometimes in the righteous wrath of His neglected saints. Just a year later, exactly on the feast of the repose of St. John of Kronstadt in 1966, January 2 by the civil calendar, the Sitka Cathedral burned to the ground. To this day it has not been rebuilt.

If in that event the eye of faith can discern the wrath of St. John, is it not possible to see also the mercy of Father Herman, whose canonization year is transformed by the Metropolia into the year of the Soviet Church, in the fact that many of the Metropolia's best people are hastening to leave her over the latest of her deeds against Orthodoxy? One of these, indeed, Archpriest Alexy Ionov, was the head of the Metropolia's committee for the canonization of Father Herman and until recently editor of her official publication in Russian. Having now left the Metropolia with his parish, he describes his action thus: "Yes, I have taken an important step, and thereby I have summed up my whole life, all my ecclesiastical and political convictions." And the God-pleasing Blessed Herman has comforted him, as he further relates: "Some time ago I

brought fom Spruce Island [where he had gone with Metr. Ireney to make an official examination of Father Herman's relics] a twig of pine. I put it in water. After about two weeks it began to dry up, but when it had completely dried up there appeared a marvellous odor, a fragrance such as that mentioned in the book on the life of Father Herman -- in truth a 'mystical fragrance.' I, a sinner, could not even conceive that this might be some sign of the spiritual closeness of the holy Elder. But that I have never smelled such a delicate and pleasant fragrance -- to this I testify."

IN MARCH of 1969 the Synod of Bishops of the Russian Church Outside of Russia examined anew the question of the canonization of Father Herman in connection with the recent decision of the Metropolia to canonize the holy Elder on July 27, 1970. It was decided, in order not to deepen the schism in the Russian people and for the sake of the Saint's glory, to celebrate the canonization on the same date as the Metropolia, even though this date has no connection with Father Herman. It was decided to ask the opinion of all hierarchs of the Russian Church Abroad concerning the order of canonization and the preparations for it.

A great interest has subsequently been manifested in the canonization from all over the world -- from Western Europe, Australia, South America, and elsewhere, not to mention the enthusiastic expectation of the rapidly increasing number of young American converts and zealots of Orthodoxy, many of whom have only recently come to the Russian Church Abroad for reasons of principle.

By August of last year the majority of hierarchs had given their favorable response, and on September 3, by Ukase no 1748, the canonization was decreed to take place on July 26-27 (August 8-9), 1970, in the new cathedral of the "Joy of All Who Sorrow" in San Francisco.

This decision thus came about rather suddenly, as if by itself, although it had long been awaited and doubtless has a special and profound significance for these times. It is interesting to note that the decree was signed on the third day of the Church's new year, in which just three weeks later was the 175th anniversary of Father Herman's arrival and the beginning of Orthodoxy in America. The choice of San Francisco as the site of the canonization is also not without significance, for this city, more than any other, has direct ties to St. Herman. It is, of course, understood that Alaska, as being in the jurisdiction of the unfaithful, is closed to the Russian Church Abroad, and the relics of Father Herman have now become for us like those of St. Nicholas in the possession of the Roman Catholics. The first Orthodox priest to set foot in San Francisco was he who experienced the first miracle by the posthumous inter-

cession of Father Herman: Fr. John (later Metropolitan Innocent) Veniaminov. The canonical hierarchs of San Francisco almost from the very foundation of the diocese have taken part in Father Herman's glorification: the earliest bishops made pilgrimages to Spruce Island and wrote of them; Bishop Nicholas at the end of the last century built a church over the Elder's grave; Bishop (later Patriarch) Tikhon blessed the opening of an orphanage in Father Herman's name and visited his grave; Bishop Apollinary, so that genuine and canonical Orthodoxy would not cease because of the schism of the "Platonites," founded the cathedral church in San Francisco which will now host the canonization; Archbishop Tikhon headed the first committee for the preparation of the canonization; Archbishop John Maximovitch, by his labor of prayer and his active veneration of the Elder hastened the day of canonization, and he blessed the Brotherhood of Father Herman, which by the printed word has striven to spread information about the Saint and increase his veneration, publishing for the first time in English the Saint's Life and authenticated miracles. The present hierarch of the San Francisco See, Archbishop Anthony, has taken as his responsibility the carrying out of the solemn canonization, and through his efforts (1) the walls of the San Francisco Cathedral have been adorned with superlative frescoes, including an icon of St. Herman, by the great master iconographer of our time, Archimandrite Cyprian of Holy Trinity Monastery in Jordanville, (2) a full Service to St. Herman has been compiled and printed in two languages (Slavonic and English), and (3) two different icons of the Saint have been reproduced in color in four sizes.

Preparatory celebrations were begun by Archbp. Anthony, accompanied by Bishop Nektary and many clergymen, with the pontifical Memorial Day services at Fort Ross, where a special commemoration was made of Father Herman, of those close to him, and his contemporaries who labored and were buried in Fort Ross. For the solemnity of the canonization itself hierarchs, clergy, and faithful from all over America and from abroad will be coming to San Francisco.

Thus, just as the Russian Church has given America her first Saint, so now she canonizes him, not only for Orthodox Americans, but for Orthodox believers the world over as well. May this new Russian Saint of the American land inspire both Russians with faithfulness to their persecuted faith and fatherland, and Americans with devotion to their new-found faith, that all who share the true Faith may not lose the grace of God in these perilous times, but may be together partakers of the grace now poured out abundantly upon this land!

Holy Father Herman, pray to God for us!

Orthodoxy in the Contemporary World

"AUTOCEPHALY" ACCOMPLISHED

DESPITE AN UNEXPECTED and strong opposition from many quarters and the loss of some of her best people, the American Metropolia has carried forward and concluded her negotiations with the Moscow Patriarchate leading to the Metropolia's supposed "autocephaly." On March 31 the Great Sobor of Metropolia Bishops approved the "autocephaly," and Metr. Ireney of the Metropolia and Metr. Nikodim of Leningrad signed the agreement. At this meeting also the bishops who played leading roles in the negotiations received appropriate rewards: among others Bishops Kiprian and Vladimir were raised to the rank of Archbishop and Archbishop John Shahovskoy received the jewelled cross on his klobuk. On April 10 Patriarch Alexy and the Patriarchal Synod approved this agreement, and by a telegram received by Metr. Ireney on April 14 announced that the "autocephaly" had been granted. In the agreement the Metropolia received all "rights" of the Moscow Church in North America and the Patriarchal Exarchate was officially abolished, although the St. Nicholas Cathedral in New York City and an undetermined number of Exarchate churches will remain directly under Moscow, not entering into the "autocephaly." Bishop Theodosius of Sitka was named head of the Metropolia delegation designated to go to Moscow in May to receive the official "Tomos" of autocephaly, and within a few days he made an additional trip to Moscow to attend the funeral of Patriarch Alexy.

At the same session of the Moscow Synod the Japanese Orthodox Church was proclaimed "autonomous," with its primate to be confirmed by Moscow; its present head, the Metropolia Archbishop Vladimir, was elevated to the rank of Metropolitan and served Liturgy in the Moscow Cathedral of the Epiphany on April 12. Further, the "Apostle of Orthodoxy" to Japan, the missionary Archbishop Nicholas Kassatkin, was canonized -- apparently with no previous notification or preparation whatever, rather as a political concession that adds Orthodox "color" to the Japanese "autonomy."

At the conclusion of all this activity, on April 17, Patriarch Alexy of Moscow died of a "sudden cardiac deficiency" at the age of 92.

What is the response of Orthodoxy to all this? One thing, of course, is the response of genuine Orthodoxy, the Orthodox conscience, guided by the Holy Spirit, and quite another -- sometimes -- is the response of the official representatives of the Orthodox Churches, whose opinions have often in Orthodox history later been overturned by the Orthodox conscience. Can the Orthodox conscience accept any status granted by the agents of anti-Christianity, who hold their office in order to discredit and destroy the Church? It seems clear enough that these agreements are not at all of the Church, but are purely political, being the result of a careful weighing on both sides of the comparative advantages and disadvantages, profit and loss, involved therein. The Metropolia's official propaganda to the effect that the "autocephaly" is an unqualified blessing approved by all but a few "fanatics" simply cannot be sustained when confronted with the loss to the Metropolia, on grounds of principle, of two parishes (Tolstoy Farm, N. Y., and Sea Cliff, Long Island), large parts of at least four others (new parishes of the Russian Church Abroad are being formed of ex-Metropolia members in Smoky Lake, Alta., Toronto, Ont., Calistoga, Calif., and Upstate New York), and numerous individuals in many parishes. True, the Metropolia has begun its counterattack against these dissidents: the minority of some fifteen per cent of the Sea Cliff parish has brought suit in the American courts against the majority and the parish priest for possession of the church property; one Metropolia hieromonk who came out with a letter unequivocably condemning the "autocephaly" and the betrayal of the Metropolia by its "theologians" was immediately suspended by his bishop on Passion Monday; and the official Metropolia English-language publication, *The Orthodox Church*, has published a most unfactual and slanderous attack against the Russian Church Outside of Russia without, as yet, devoting any space to a correction of its errors, yet alone allowing any criticism of the "autocephaly" to be presented, not even that of the Patriarchate of Constantinople. But are these the techniques needed by a Church with a clear conscience, secure in the reception of an undoubted and purely ecclesiastical blessing? Does one not detect, rather, a note of fear to let the facts be known? Why was it necessary for the Metropolia also to silence her more sensitive clergy with the argument that the Church has always had to "compromise" on some important things and deal with hierarchs whose actions are dubious or even anti-Christian, without thereby losing its "canonicity"?

Nonetheless, it can scarcely be doubted that among the large majority of Metropolia laymen there has been no noticeable twinge of conscience. As one prominent layman of the Metropolia writes: "In our local parish nobody knows from nothing, and they accept without any distrust whatever the professors and bishops accept. They read nothing except Metropolia publications and have no idea what non-Metropolia people might be thinking." It is evident that the slanted journalism of Fr. John Meyendorff is aimed at this class of people, and they will doubtless give the "autocephaly" the support needed for its success.

In matter of fact, however, the "autocephaly" remains as yet an agreement solely between the Moscow Patriarchate and the Metropolia, and there is actually no change whatever in the American Church situation, apart from those Exarchate parishes that have joined the Metropolia. Only one Romanian Diocese -- which was already affiliated with the Metropolia -- has entered into the "autocephaly." Even Metropolitan Philip of the Antiochian Archdiocese, who was counted as being on the Metropolia's side, declared in a Sunday of Orthodoxy sermon in Los Angeles (March 15) that "after examining both the Russian and Greek points of view, I feel that neither Moscow nor Constantinople can make any unilateral decision in regard to the unity of the Orthodox Church in America because of the multiplicity of national jurisdictions in this country," and he appealed for an extraordinary Pan-Orthodox Synod in Geneva to resolve the question. The "autocephaly," therefore,-- which by canonical definition includes *all* Orthodox Christians living on a given national territory -- remains, in the correct observation of Archbishop Iakovos, decidedly "artificial."

The generally positive response of the Orthodox press does seem to indicate, however, that the Metropolia has indeed caught hold of a popular idea and may be eventually more or less successful in attracting other national jurisdictions to join it. Already Archbp. Iakovos has indicated that he can recognize the "autocephaly," without joining it, although the response of Patriarch Athenagoras, who earlier promised *not* to recognize it, remains to be heard. Whatever present differences may remain between them owing to their rivalry for dominance of "American Orthodoxy," the Greek Archdiocese and the Metropolia will doubtless eventually unite. Already Fr. Alexander Schmemann has as much as publicly offered the primacy of the "autocephaly" to Archbp. Iakovos, on the pages of *Newsweek* magazine. Indeed, an apparently large majority of Orthodox people in America, who see Orthodoxy in terms

of "recognition" and external magnificence ("fourth major faith," "fifteenth autocephalous church") find in the "autocephaly" the best possible hope for American Orthodoxy. Why, with a united American Church, Orthodoxy might one day have *almost* as much prestige as... well, not the Roman Catholics, but at least the Episcopalians, or the Methodists.

More seriously, the whole "autocephaly" affair has tended to "polarize" Orthodox believers in America: those who think in terms of "recognition" following the Metropolia, while those who emphasize a sound Orthodox conscience and strict Orthodox doctrine and practice become even more sympathetic than before to the Russian Church Outside of Russia, which issued the only complete and sound explanation as to why such an "autocephaly" as the Metropolia's is not possible, and whose unchanging Orthodoxy seems all the firmer as the other Orthodox Churches throughout the world depart ever more grievously from Orthodox tradition on the slippery path of renovationism.

The verdict of the full Orthodox Church on the "autocephaly" will doubtless not become apparent for many years. The recognition of all fourteen Autocephalous Churches, which the Metropolia must now seek, cannot be the same thing as the verdict of the Church, for at least one of these Churches (Constantinople) preaches open heresy and a number of them are controlled by non-ecclesiastical (in fact, anti-Christian) forces.

It is essential, furthermore, to realize that the "autocephaly" does not have the approval even of the *Russian* Church: the agreement was reached with an enslaved part of that Church which has no voice save that of its Communist masters; in total disdain of the only *free* part of the Russian Church, the Russian Church Abroad; and without so much as considering the voicelessness of the Catacomb Church, which if it were not for the Soviet concentration camps and executioners, would today be the official Church of Moscow. Thus the final judgement of the Metropolia must doubtless be given over to that future All-Russian Sobor which alone can judge also the Soviet Patriarchate and bring order to Russian Orthodoxy. The Metropolia, by prejudging the canonicity and the Orthodoxy of the Moscow Patriarchate, in order to reap temporal benefits for herself, has thereby accomplished nothing in the *Church* except to bind up her canonical status inextricably to that of the Moscow Patriarchate.

The "autocephaly," thus, far from being the solution of any genuine problem, merely adds another complication to the tragic story of

20th-century Russian Orthodoxy. It is not a solution, but rather a symptom of a profound spiritual illness. The incredible insensitivity of the Metropolia hierarchs and "theologians" to the basic questions of the Orthodoxy and canonicity of the Moscow Patriarchate--their refusal even to consider the essence of these questions but instead simply to accept what "everyone" recognizes -- is surely the sign of a profound erosion and loss of the very sense of what Orthodoxy is. The truth of this statement may be verified by examining some of the "Orthodox" views of its leading representatives and publications; some of these will be presented in detail in future issues of *The Orthodox Word*.

Archbishop John Shahovskoy, in a paid advertisement wherein he rather light-mindedly dismisses all enemies of the autocephaly, affirms that "99.9 per cent of our Church accepts this new situation" (*Novoye Russkoye Slovo*, Jan. 18). His figure, as it turns out, is rather high, for the number of those who have left the Metropolia or at least protested is certainly much higher than .1 per cent of the Metropolia's members, and in fact is an embarrassingly high percentage of her small number of sensitive members; but he thus adequately expresses the Metropolia's philosophy that "the majority must be right." This philosophy is not known, however, to the Church of Christ, wherein the *Orthodox* position has often been held by a later-vindicated minority or even a small handful of faithful. Indeed, in the last days, *when the Son of Man cometh, shall He find faith on the earth?* (St. Luke 18:8.)

Out of this whole sad history, there is perhaps at least one thing for which one may be grateful: The Metropolia has shown her true colors, and those who hitherto had been inclined to take seriously her pretense to Orthodox "conservatism" can now be awakened from their slumber. The leadership of the Metropolia will stop at nothing: not at receiving legalization and honors from Soviet agents, not at concelebrating with Uniats (for what else does the Orthodox conscience name those who are in communion with Roman Catholics, as the Soviet bishops now are?), not at inviting the heresiarch Iakovos to be its head -- in order to find a leading place for itself in the fashionable and ever-accelerating flight of the modern-day apostates away from Holy Orthodoxy.

Let those who are still deceived by the Metropolia's claim to be working for "American Orthodoxy" only reflect: if the foundation of genuine *Orthodoxy* is not present, an organization can assume any title and become as "American" as it pleases without ever coming one step closer to the Church of Christ. May yet more find the courage to reject

the Metropolia's actual betrayal of American Orthodoxy, even in all the glory of its pseudo-canonicity, and join the small flock of Christ's true Church, even of those faithful who are now sowing the seeds, without publicity or fanfare, of the *genuine* American Orthodoxy of tomorrow.

THE CANONIZATION OF FATHER HERMAN

[*Continued from page 59*]

a Temple. The solemnities will continue on the following day, Sunday (Liturgy, moleben with church procession, and banquet). It is the utmost to be desired that all Reverend Bishops, clergy, and faithful for whom it is possible, would take part in this canonization. The Cathedral Church of the Most Holy Mother of God, "The Joy of All Who Sorrow," in San Francisco has been designated as the place of canonization. The dioceses of North America (and others, if possible) should be represented by special delegations. The Holy Trinity Monastery, under the supervision of the Most Reverend Archbishop Averky, is preparing for publication the Service and icons of the Saint, which will be sent through diocesan administrations to the parishes. In all churches of the Diaspora there should be celebrated on Sunday, July 27 (August 9), after the Divine Liturgy, a moleben to St. Herman of Alaska, with which the celebration of services to him as a Saint will begin (except at the place of canonization). The full Service to Saint Herman in churches other than at the place of canonization should be celebrated on the day of his commemoration, December 13 (26).

IN A SPECIAL Ukase to all priests of his diocese, Archbishop Anthony of San Francisco announced the beginning of spiritual preparations for the canonization: On Saturday, June 28 (July 11), the feast day of Sts. Sergius and Herman (Father Herman's patron saint) of Valaam, a panikhida for Father Herman is to be served in every church of the diocese, and from that day until the very eve of the canonization, when the final panikhidas will be served, a brief requiem service is to be celebrated after every Divine Liturgy. All priests in San Francisco, and as many as possible from other cities in the diocese, are to be present at the canonization services in the Cathedral. It is expected that most of the bishops (18 or more) of the entire Russian Church Abroad, headed by Metropolitan Philaret, and priests and laymen from all over America and from abroad, will attend the canonization services in San Francisco, making this event one of the grandest solemnities in the history of Orthodoxy in America, and a focal point of the spiritual concentration and prayers of Orthodox faithful throughout the world.